THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears*" (II. SAM. 7: 22).

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A MESSAGE TO THE SOLDIER BOYS OF "MORMONDOM."

BY PRESIDENT JOSEPH F. SMITH.

(*Concluded from page 533*).

So I would say, "My boy, my son, and your son, when you go out to face the disasters that are now afflicting the world, go out as you do on a mission, be just as good and pure and true in the army of the United States as you are in the army of the Elders of Israel that are preaching the gospel of love and peace to the world. Then, if you unavoidably fall a prey to the bullet of the enemy you will go pure as you have lived; you will be worthy of your reward; you will have proved yourself a hero, and not only a hero, but a valiant servant of the living God, worthy of his acceptation and of admission into the loving presence of the Father!"

It is in such things as this that we can see the hand of God. If our boys will only go out into the world this way, carrying with them the spirit of the gospel and the behavior of true Latter-day Saints, no matter what may befall them in life, they will endure with the best. They will be able to endure as much as anybody else can possibly endure of fatigue or of suffering, if necessary, and when they are brought to the test they will stand it! Because they have no fear of death! They will be free from fear of the consequences of their own lives. They will have no need to dread death, for they have done their work; they have kept the faith; they are pure in heart, and they are worthy to see God!

I have some feeling in these matters, for I have boys of my own, and I love my sons. They have grown up with me. They are mine! The Lord gave them to me. I expect to claim them, in the relationship of father and sons that exists between us, throughout

all eternities that will come. I would rather see my sons shot down by the enemies of God and humanity, by those who are inimical to the freedom of the children of men, while defending the cause of Righteousness and Truth, a thousand times rather, than to see them die the vile death of sinners and of transgressors of the laws of God. While death in battle might be instantaneous, or it might linger, perhaps, to one whose cause is just, it would be honorable; but the death that is caused by the poison and sting of sin, is to be dreaded worse a thousand times than to die sinless in defending the cause of Truth.

I don't want to see one of my boys lose the faith of the gospel of Jesus Christ. I don't want to see one of them deny Christ, the Son of the living God, the Savior of the world. I do not want one of them to turn his back upon the divine mission of the Prophet Joseph Smith, whose blood courses in their veins. I would rather see them perish in defending a cause of righteousness, a thousand times, while they are firm in the faith, than I would see them live to deny that faith and the God that gave them life! That is where I stand with reference to the matters that are facing us at this moment!

We hear about living in perilous times. We are in perilous times, but I do not feel the pangs of that terror. It is not upon me. I propose to live so that it will not rest upon me. I propose to live so that I shall be immune from the perils of the world, if it be possible for me to so live, by obedience to the commandments of God and to His laws revealed for my guidance.

No matter what may come to me, if I am only in the line of my duty, if I am in fellowship with God, if I am worthy of the fellowship of my brethren, if I can stand spotless before the world, without blemish, without transgression of the laws of God, what does it matter to me what may happen to me? I am always ready, if I am in this frame of understanding, mind, and conduct. It does not matter at all. Therefore, I borrow no trouble nor feel the pangs of fear.

The Lord's hand is over all, and therein I acknowledge His hand. Not that men are at war, not that nations are trying to destroy nations, not that men are plotting against the liberties of their fellow creatures, not in those respects at all; but God's hand is not shortened. He will control the results that will follow. He will overrule them in a way that you and I, to-day, do not comprehend, or do not foresee, for ultimate good. He foresees the end as He foresaw that war should come upon all the nations of the world, and as the Prophet has declared it would. The Lord knew it would come. Why? Because He knew what the world was doing. He knew the trend of the spirit of men and of nations. He knew what the results would be, in time. He knew when the time would be, and the results that would be manifest, and so He declared it by the voice of His servants, the prophets; and now we see the

fulfilment of the predictions made by the servants of God, as they were inspired to utter them, when they declared that the time would come to pass when war would be poured out upon all nations —not to fulfil the purposes of God, but the purposes of the nations of the earth in consequence of their wickedness. It may be a very difficult thing for me, with the range of words that I possess, to express my thoughts and to explain my full intent; but I repeat to you that the Lord, God Almighty, is not pleased, nor was it His purpose or design, or intent, to foreordain the condition that the world is in to-day: nor did He do so. He foresaw what would come, by the conduct of men, by their departure from the Truth, by their lack of the love of God, and by the course that they should pursue, inimical to the well-being of His children. He foresaw what would be, but He had given them their agency, under which they are bringing it to pass. The results of it, eventually, will be overruled for the good of those who shall live after, not for the good of those that shall destroy themselves because of their wicked propensities and crimes.

Now is a time—never a better time since the organization of the Church, perhaps, never a better time since the death of the ancient apostles of Christ—to proclaim to the world and make known to all men that which we have been taught by the voice of Jesus who spoke the truth and lied not, that which *must be* in order that men may enjoy eternal life. Now is the time to proclaim to the world the words of the Prophet Joseph Smith. God possesses a body of flesh and bone, as tangible as man. Joseph Smith proclaimed that. Christ Himself proclaimed it, in His teachings, and in the example of His own existence.

"He that hath seen me hath seen the Father," He said. Why? Because He was in the express image of His Father's person. Jesus Christ, the Son of God and the Savior of the world, is a man, possessing flesh and bones as tangible as man's. "Come and feel of me," He said; thrust your hand into the prints of the wounds of the nails and of the spear. Be not faithless but believing. "A spirit hath not flesh and bones, as ye see me have." This was the doctrine declared by the Son of God Himself. Joseph has revealed and restored to the world this knowledge possessed by the Son of God and His disciples, as far as they could comprehend Him and His purposes—this knowledge—to know the true God, and Jesus Christ whom He hath sent, is life eternal.

Every Latter-day Saint possesses that knowledge. All Latter-day Saints who have reached the years of accountability and understanding ought to have the testimony of that truth in their hearts, and they ought to proclaim it to the world, that a knowledge of God may increase among the children of men, as well as the knowledge of the discoveries of science and the progress of the age in which we live. Knowledge is increasing throughout the world, with reference to material things; and all this knowledge

that has been restored to the world through science has been inspired of God; and, as it has been expressed and is often expressed, so I repeat again: The men who are led to wonderful discoveries are inspired by the Spirit of understanding that cometh from God, that giveth them light and knowledge; for there is a spirit in man, and the inspiration of the Almighty giveth them understanding. So, Latter-day Saints, acknowledge those men who discover how to control the lightning, how to control and utilize the power of steam that prevails so universally among men to-day, and all those who have discovered all the other secrets of nature, like the telegraph, the telephone, and all other means of communication by which the voice of men may be conveyed over a wire, and now, of later times, through the atmosphere by means of wireless communication—all these discoveries are by the promptings of the Spirit of God that giveth to the mind and spirit of men understanding. Yet they will not confess or acknowledge the hand of God in it. I do.

So, in these things I acknowledge the hand of God in the increase of knowledge and wisdom and power that is so multiplied in the world to-day, over what it was in the days of my childhood. As this knowledge is growing and increasing among the children of men; so does it here among this little handful of people called the Church of Jesus Christ of Latter-day Saints. Each member possesses the knowledge of the true God and Jesus whom He hath sent into the world—which knowledge is life eternal, because it will lead to obedience to all other truths and all other requirements made by the Spirit of God, of His children. Every Latter-day Saint should be a witness, and testify to the world of this truth, that the knowledge of God also may expand and extend to the children of men, that all men shall know the true God and Jesus whom He hath sent, whom to know is life eternal.

Now I did not expect to occupy so much time; but in an unpremeditated and more or less disjointed way, I have expressed some of the deep feelings and sentiments of my heart, as I feel the Lord has revealed them unto me. I believe with all my soul in the Father and the Son and the Holy Ghost; and I believe in the divine mission of the Son, as the Savior of the world, and in the divinity of the mission of the Prophet Joseph Smith, who was chosen in his childhood to restore to the world the knowledge of Truth, as it is necessary for men to know it; who was chosen to restore the authority of the Holy Priesthood, by which the ordinances of the gospel of Jesus Christ may be administered in the name of the Father and of the Son and of the Holy Ghost, with power unto life eternal. I believe it.

God bless you, and help us all to believe it, and to live by it, and be faithful to it, is my prayer. Amen.

THE price sin demands is far greater than the pleasure it gives.

A LETTER FROM AFRICA.

Elder George Brooks, Jr., president of the Irish conference, has received an interesting letter from Brother T. F. Walker, formerly of Belfast, who at present is in the African service. The following is an extract:

"I am taking the liberty of writing to you, as I saw your address in the *Star* of February 8th.

"I am an old member of the Belfast branch, and am always interested in the affairs of the Irish conference. I was very pleased to see that you were able to report several baptisms from time to time, and to know that the conference was in a satisfactory condition.

"I am sure that you know my mother, Sister Walker, of Keady; in fact, she informed me that you had been visiting there. She is always glad to see the elders at any time, and enjoys being in their company. She has a very strong testimony of the gospel and great faith. I know that it is only the spirit of the gospel that helps her to bear up during this awful war. You see five of her sons are, or are going to be, 'on active service,' one of my brothers in Johannesburg, who lost his wife, having signed on lately, so it is quite an anxious time for her.

"I am sorry to say that I am the only member of the family, excepting mother, who is a member of the Church, and few of them look on 'Mormonism' favorably. When I came to South Africa first, I had a lot of discussions with them on the subject, and these generally consisted of my defending the Church, and their trying to shake my belief in it. But, needless to say, these arguments always left my faith and testimony stronger than ever, and the subject was dropped later. I think the net result was that they thought the 'Mormons' were not quite as black as they are painted, but that the religion they had was quite good enough for them.

"As, perhaps, you know, I have been on active service in German East Africa and Nyassaland for about eighteen months, and have had varied experiences. This has been the most difficult and trying campaign of the war, and the country is reeking with malarial fever, which sometimes leads to blackwater. This, together with the mountainous and bushy nature of the country, has made the operations exceedingly difficult, and the campaign a long and strenuous one.

"Personally, I have been blessed with good health most of the time, having only had one serious attack of fever while in Nyassaland. I have been in several actions, and came out unscathed. Providence has certainly looked after me. Once we walked into an ambush in a thick bush, and, marvelous to relate, not one man (excepting a native) was hit by the enemy's fire. If we had gone on about another hundred yards or two, many of us

would have been wiped out; but, as it happened, one of the other side fired too soon. Another time we were bombarded for about four and a half hours with a 4-in. howitzer. The shells were flying all around exploding, and we had no cover. I was lying in a mealie patch, with some others, and I think some of the chaps never prayed so hard before. Yet, with all this, I never received a scratch. At other times I have been in hot corners and have suffered hunger and hardship, but always came out safely in the end. I certainly think my heavenly Father has looked after me, and I am thankful for it.

"I receive the *Star* pretty regularly. A few numbers have gone astray, but that is only to be expected on active service. Last mail I received three, and enjoyed reading them very much. They always seem to strengthen my faith in the gospel, and remind me of my duty, for one has many temptations in a life like this, and it is human to err. Probably you saw a little appreciation of the *Star* which I sent to that paper about a year ago, and I hope that it proved interesting. In fact, if you think any of these experiences which I have related would be of interest, or benefit to anyone, you may use them as you think fit."

"PEACE ANGELS" IN THE SKY.

A STRANGE spiritual obsession has laid hold of the minds of hundreds of persons in the little Thames-side town of Grays.

They emphatically assert that for several nights past, about 9:30, while the after-glow of the sun suffused the sky, three unmistakable apparitions, angelic in form, have appeared in the heavens, with wings outspread, above the training-ships in the river.

At first it was thought the supposed angels might be aeroplanes, but this theory was dispelled by their stationary attitudes and the absence of the familiar sounds of aircraft.

Eye-witnesses say that they could neither believe nor deny the evidence of their senses. Nor were they inclined to regard what they have seen as merely fantastic shapes formed by the clouds.

One said: "I am neither a dreamer nor a believer in spiritual phenomena, but at the same time I plainly saw three figures outlined against a rainbow which answered in all respects to Gustave Dorè's pictures of celestial beings.

"What they were, passes my comprehension. Of course, I must take it for granted that they were cloud shapes, but I did not imagine them.

"There they were, three of them, and, what is just as wonderful, many people say they could read the word 'Peace' in a sort of halo over their heads."

Such is the state of the public mind here that the "peace angels,"

as they are called, are talked of all over the district, and, while some are derisive and facetious on the subject, it is astonishing to note the earnest way in which the majority regard the matter, standing about in groups watching every sign in the evening sky.—Liverpool *Echo*, August 20th, 1917.

ONLY ELEVEN ACRES OF LAND TO FEED EACH PERSON.

THE earth has a trifle less than 197,000,000 square miles of total surface. A little over a fourth of this surface is land—55,000,000 square miles of it. And of this 28,000,000 square miles, or a scant fraction over one half, is soil that can be used for food production. The rest is desert, mountain range and polar regions. A little of this might possibly be reclaimed, but not very much.

So here we have two vital facts in the practical geography of to-day: There are 1,600,000,000 people on the earth to feed, and 28,000,000 square miles of tillable land with which to do it. Or reduced to figures in which we are more accustomed to think, this means that one person must live off the production of every eleven acres, on an average, the world over. Do not say, "It cannot be done," for it must be done or somebody will starve.—*Farm and Fireside.*

"BEFORE Joseph Smith had made known what the Lord had revealed to him, before his name was even known among many of his neighbors, I knew that Jesus Christ had no true Church upon the earth. I read the Bible for myself; I was supposed to be an infidel and to content myself with a moral religion. When I was told to believe in Jesus Christ, and that was all that was required for salvation, I did not so understand the Bible. I understood from the Bible that when the Lord had a church upon the earth it was a system of ordinances, of laws and regulations to be obeyed, a society presided over and regulated by officers and ministers peculiar to itself to answer such and such purposes, and bring to pass such and such results, and I have not received a revelation to the contrary. Such a system answering the description given in the Bible I could not find on the earth, and I was not prepared to listen to the men who said 'lo here' and 'lo there,' who presented themselves, as they said, as true ministers of heaven. When I would ask the ministers of religion if they were prepared to tell me how the kingdom of God should be built up; if that which is laid down in the New Testament is not the pattern, all the reply I could receive from them was; 'but you know, my dear friend, that these things are done away with.' They would tell me that ordinances were mere matters of ceremony, that belief in Jesus Christ was all-essential, and all that was really necessary."—BRIGHAM YOUNG.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 30. 1917.

EDITORIAL.

PLURAL MARRIAGE AGAIN.

THE following letter has been sent to the Editor of the *Daily Record and Mail*, Glasgow:

Sir:—In a recent issue of your widely read journal, Mrs. Cory asks, "Has their Church expunged the doctrine of polygamy from their volume of 'Doctrine and Covenants,' and if so, when?" She says that she has asked that question repeatedly without being able to obtain a straightforward answer.

Her present question refers specifically to a volume called the Doctrine and Covenants. She wants to know whether "the doctrine of polygamy" has been expunged from that book. Her previous questions have been more general and vague. I have answered them, however, several times, by telling her that the Church, on October 6th, 1890, by accepting the Manifesto of President Wilford Woodruff, made it unlawful for any Church member to practice, or teach, or preach, plural marriage, privately or publicly, and that since then the principle has neither been taught nor practiced by the knowledge, or sanction, of the Church. Kindly permit me now to reply to the latest form of her question, as briefly as I can.

In the book called Doctrine and Covenants, there is a Section in which the principle of plural marriage, as formerly taught, is set forth. That Section has not as yet been eliminated from any edition of that book, any more than the passages in the Old Testament referring to the marriage relations of Abraham, David, or Solomon, have been expunged from that sacred record. There are good reasons why it has been retained.

In the first place, only a small part of the Section—not ten pages, as Mrs. Cory says, but five—is devoted to plural marriage. The other part relates to Celestial marriage, which means that those who live pure, moral lives, in the fear of God, may enter into sacred covenants under the Celestial law, for time and for all eternity, and there is no reason why anybody should object to that part being retained in the Doctrine and Covenants.

In the second place, the section that sets forth the principle of plural marriage is part of the early history of the Church. The Doctrine and Covenants is an historical record as well as a depository of doctrine, and there is no reason why the history should be altered because a doctrine is no longer taught. The apostles of

the Lord discontinued the Mosaic ritualistic practices, but they did not expunge them from the Old Testament records.

In the third place, no one with authority has ever made the demand upon the Latter-day Saints that they eliminate that section from their records. If that demand should come from a government with jurisdiction over such matters, I dare say the Latter-day Saints would comply. But in that case, we might suggest a similar revision of the Old Testament for the sake of consistency.

The Church is giving the widest possible circulation to the Manifesto prohibiting plural marriages. That document is being circulated in the same binding as the Doctrine and Covenants. It is quoted in the *Articles of Faith*, a volume by Dr. James E. Talmage, which has been sold in tens of thousands of copies, and in every other Church work in which the subject is referred to. What more can we do?

The entire question was one between the United States Government and the Church. It was settled in 1890, after many years of legal controversy, to the entire satisfaction of the Government to which the Latter-day Saints in the United States owe allegiance. That fact is evident to all who know anything about the matter. Why should anybody else worry?

Mrs. Cory began this controversy by warning Scottish girls against "Mormon" elders, on the alleged ground that these are veritable wolves in sheeps' skins, prowling about in order to entice girls to Utah, there to become plural wives. She told an impossible story about 27,000 converts, and put this in connection with an indirect reflection on emigration officials. In fact, several statements are attributed to her, which come very near being defamatory. I have demanded proofs, but in vain. I have invited an impartial investigation of the activity of "Mormon" elders, both public and private. Our work is not done in a corner. It is before the world in the broad daylight, as was that of our Lord and His first followers and martyrs.

GEORGE F. RICHARDS,
President of the European Mission of the Church of Jesus Christ of Latter-day Saints.

Liverpool, August 17th, 1917.

THE COMING OF THE LORD.

ELSEWHERE in this imprint of the *Star* will be found the synopsis of an address on the Coming of Our Lord, by Dr. Charles Williams, of Oxford, a Biblical scholar and writer. It will be read with interest, we believe, for some of the conclusions reached are those given to the world, long ago, by the leading men of the Church of Jesus Christ of Latter-day Saints, especially by the

Pratts and others who have made a special study of the prophecies of former dispensations. This is not strange. For students of the Scriptures, of all denominations, in so far as they discover truth, find only that which God has already revealed through His servants. And so, whenever they state a Scripture truth, they preach "Mormonism," whether they are aware of that fact, or not.

In some respects, however, Dr. Williams goes beyond the clearly revealed truths and indulges in logical deductions and calculations. These may, or may not, be correct.

It is true that the coming of the Lord in power and glory is near at hand--much nearer than most people realize. In one sense He has already come, preliminary to His appearance in power and glory. He came and revealed Himself to the Prophet Joseph, who in his first glorious vision, saw Him precisely as the disciples on the Mount saw Him departing from this visible sphere of existence on the day of Ascension. He came in the Kirtland Temple and accepted that holy house at the hands of His servants. Figuratively speaking, He has come to judgment on the nations of the world in the awful war that is now raging, as He came to the Jews through the Romans that destroyed their cities and the sanctuary and dispersed the nation to the four winds. But all this is preparatory to His coming to establish the Millennial kingdom, and this event is near at hand, as the Lord proclaimed through the Prophet Joseph.

It is also true that Jerusalem was to be in the hands of aliens until the end of the "age of the Gentiles;" and that, as the end approached there should be war and famine, false religions, and the proclamation of the true gospel all through the world. By these signs the people now living may know that the end of the present age is drawing near, just as the first followers of our Lord were given to understand that these same signs would precede the end of the Jewish dispensation. They are the signs that presage the end of every great epoch in the history of the kingdom of God.

So far Dr. Williams is correct, because he stands on Scriptural ground. But when he suggests that the age of the Gentiles will terminate in 1932 or 1934, the Latter-day Saints cannot follow him.

The calculation is based on the supposition that the prophetic year consists of 360 days, because the Chaldean year had that number of days. But why should the prophets take the Chaldean year as their standard? It is more probable that they counted only 354 days in the prophetic year—a period of twelve moons, or months, with twenty-nine and a half days in each. He also assumes that the age of the Gentiles begins with the destruction of Jerusalem in the year 586 B.C., which is highly improbable. It is more probable that by the "times of the Gentiles" is meant the period allotted for the Gentile nations to embrace the gospel,

as Paul seems to understand it, when he says, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25). In that case the beginning of the age of the Gentiles would date from the destruction of Jerusalem by Titus, 70 A.D.

There are many things that must take place before the Millennial reign of Christ. Jerusalem must be re-established as the capital of a Jewish government and state. The City of Zion must be built in the land of Zion. There must be a people prepared to receive the King when He comes, and the world at large must be better prepared, than it is now, for His Advent. And all this takes time. How long time, or how short, no one knows, and nobody can know by any mathematical calculation.

This we know, that the gospel of Jesus Christ is still being proclaimed through the Elders of the Church of Jesus Christ of Latter-day Saints, and that this Church was established by the Lord Himself for the purpose of proclaiming His second advent and preaching repentance to the world. As long as His messengers are in the world, the age of the Gentiles is not yet ended. If they should be called home, or driven back to the valleys of the mountains by persecution, the end would not be far off. It would come as suddenly as did the flood, when Noah had entered the ark; or the overthrow of the cities of the plain, when Lot was taken out of Sodom; or as the destruction of Jerusalem, when the Christians, mindful of the words of the Master, fled to the little City of Pella, in the mountains. Then, we say, the end will not be far off. Then the Lord will come. A new era will begin on the earth. Strife, war, poverty, sickness, ignorance will be overcome, and men will serve the Lord in righteousness and brotherly love. The earth will be redeemed from all that which now causes tears and anguish, sorrow and pain, and songs of praise will sound from every human habitation. For man is, after all, the child of God, and when the chains of the adversary are stricken from his hands and feet, and he is free; when the bandage of the evil one is taken from his eye, so that he is no longer groping in the dark, but can see clearly, it will be natural to him to serve his Creator and Father and rejoice in Him, instead of finding pleasure in sin and unrighteous endeavors. May the time come speedily!

J. M. S.

IS CHRIST COMING?

A LECTURE on "The Coming End of the Age," was given in the Presbyterian Lecture Hall, Colwyn Bay, recently, by Dr. Charles Williams, of Oxford, the well-known Biblical scholar and writer.

The Rev. J. H. Howard presided over a crowded audience, and in the course of an introductory address emphasized the importance of the subject. He referred to the value of the Biblical researches of the eminent lecturer, mentioning his many theological

and other works, several of which he himself had read with deep interest.

Dr. Williams said that the belief and knowledge that Christ would be coming soon was a powerful and efficacious source of consolation in the agony of bereavement. There was indisputable evidence that Christ was coming soon. No one who believed that the Bible was true could doubt it.

What were the proofs that the Second Coming was near? They were to be found in the prophecies of Daniel and in the prophetic utterances of Christ and His apostles. The prophecies of Daniel were endorsed by Christ. They were clear and definite, and had been confirmed in the history of the human race during the last two thousand years.

Daniel predicted the overthrow of the Babylonian kingdom. It was overthrown. Daniel predicted the overthrow of the Medo-Persian kingdom. It was overthrown. Daniel predicted the downfall of ancient Greece. It fell. Daniel predicted the doom of the Roman Empire. and his words were fulfilled. Thus the prophecies of Daniel could not be doubted.

What had this great seer to say concerning the present age? Translated into modern language, his prophecy clearly indicated that we living at this time were quite close to the end of our age, and that within a few years from this period the kingdoms of the earth as we knew them would be finished with for ever; that Christ would return, and that His coming would herald the beginning of a new era.

The lecturer then proceeded to prove from Scripture that the prophecy of Daniel regarding the New Age related to the period in which we now live. He next referred to the fulfilment of the words of Christ bearing on the same subject. For instance, Christ had said that Jerusalem was to be "trodden down of the Gentiles till the time of the Gentiles are fulfilled."

That meant that Jerusalem was to be in alien hands, or under alien powers, until the age of the Gentiles, which meant our age, came to an end. There was every indication that Jernsalem would after the war pass from Turkish rule into the possession of the Jews. Again, Christ had given several definite signs of His coming, all of which were being fulfilled before our very eyes in unmistakable ways to-day.

He had said that nation would rise against nation, kingdom against kingdom; that many false prophets would come in His name; that there should be famine in various places, and that the gospel would be preached in all the world.

All these things had come to pass. The last three years had seen nation rising against nation. False prophets were everywhere spreading false doctrines, amongst them being Theosophy and Christian Science. With regard to the prophecy of famine, could they not apply this to the present food shortage? Dwelling upon

the fulfilment of the prophecy concerning the preaching of the gospel, the lecturer emphasized that what Christ said was that the end was to come, not when all the world had been converted, but only when the gospel had been preached in all the world, and he further maintained that as it had now been preached practically everywhere, merely from this one statement of Christ alone, even if there were no other evidence forthcoming, we were fully justified in assuming the imminence of the end of our age.

As further corroborative evidence on the same point, he quoted the testimonies of St. Peter and St. Paul, and said that their references to the present-day heresies of Spiritism, Theosophy, Christian Science, and the New Theology were so detailed and pointed that no one unless wilfully blind, could fail to recognize them. Further, the remarkable spiritual outpouring that we were witnessing to-day side by side with the great falling away and apostasy which has been clearly foretold would be the case in the last days, furnished conclusive evidence that we were at the very time referred to by these Biblical writers.

No man could say the day or the hour when the Son of Man would come, but as to the period of human history they had unmistakable proof from Daniel's prophecies, whilst Christ Himself gave an indication as to the date in His statement as to the duration of the time of the Gentiles, which was of course our time. Indeed, there were many Biblical students who from this statement, taken in conjunction with the statement in Scripture that the Jews were to be punished "seven times" for their sins, thought we could calculate almost precisely the very year this would take place.

There was fair justification for assuming that the expression "seven times" meant seven "prophetic years." The lecturer then explained that a "prophetic year" was one in which one year had to be calculated for each day, although he admitted that this method of calculation might seem strange to some of them. It was well known to all Biblical students, and many remarkable Biblical prophecies had been fulfilled in this manner.

Calculating, then, on this basis, he said that the downtreading of Jerusalem and "the times of the Gentiles" were to last not for seven years, but for 7×360 years, for the Chaldean year had 360 days only, and not 365 as ours.

Now 360×7 came to 2,520, so that if this calculation was correct the times of the Gentiles and the downtreading of Jerusalem were to last for 2,520 years. When did this period commence? The belief was that it commenced with the last destruction of Jerusalem by Nebuchadnezzar, 586 B.C., and it had been practically downtrodden ever since, and was so still.

When would this downtreading of Jerusalem and the Jewish nation cease, or, in other words, when would the times of the Gentiles or our time expire? It commenced with the destruction

of Jerusalem in 586 B.C., and 1,917 years had elapsed since our own era. Thus 1917+586, which came to 2,503, gave the number of years which had already expired, and thus left only 17 years till our time came to an end. Or if they took it as some did that the downtreading of Jerusalem was to be considered as beginning when the last siege of Jerusalem commenced—for it appeared to to have been in a state of siege before it capitulated—then only 15 years remained. On this calculation they should be practically certain that our time would terminate either in 1932 or 1934.

After dealing in a masterly manner with the objections of some Biblical critics regarding these calculations, the lecturer gave an impressive word-picture of the marvelous and striking phenomena which would probably usher in the return of Christ, concluding with a striking description of the Millennial earth.

DISTRICT MEETINGS.

A WELL-ATTENDED district meeting was held at Derby branch (Nottingham conference), on Sunday, August 19th, 1917. There were in attendance: Mission President George F. Richards, Conference President John D. Hooper, who presided, and Elders Walton E. Bodily, William Payne, and Leroy S. Dickson of the Nottingham conference. After the opening exercises, a program of considerable merit was rendered by the children, consisting of songs, recitations, and exercises appropriate to the occasion. President George F. Richards made some very interesting remarks, directed especially to the Sunday school work and to the children.

The afternoon session commenced at 2:30. President John D. Hooper extended a hearty welcome to all present. Elder Walton E. Bodily, who was the first speaker, stated that the plan of life and salvation was laid for all mankind, but to gain eternal life we must obey the commandments of God. Elder Leroy S. Dickson spoke, briefly, on the first principles of the gospel. President George F. Richards quoted Scripture and gave some excellent illustrations showing the necessity of preaching the pure gospel of Christ. We are all the children of God, he said, and were at one time with Him. Through the resurrection wrought out by our Savior, our spirits will be reunited with our bodies, and, if we obey the gospel, we will become perfect like Him. It is man's privilege to progress eternally. He also explained the view of the Latter-day Saints on marriage.

The evening session commenced at 6:30. Brother William Caswell, president of the Bristol branch of the Bristol conference, spoke a short time and bore his testimony. Elder William Payne related two faith-promoting incidents, and said he rejoiced in the gospel of our Savior. A song entitled, "Some time we'll understand," was pleasingly rendered by Brothers George Bradley, Sr.,

Wilford Bradley, and Sisters Charlotte Orme and Lillie Orme. President George F. Richards dwelt on the origin and history of the Book of Mormon, citing the testimony of the Three and the Eight Witnesses, showing that such evidence should be sufficient to prove the divinity of the Book. He stated that there were no such testimonies regarding the Bible. He bore a very strong testimony to the life and character of Joseph Smith, declaring that he was one of the greatest prophets the world had ever had, and that he would be known to the world as such in generations to come.

On Saturday evening, at the same place, a Priesthood and lady-missionary meeting was held, at which encouraging reports were given. President George F. Richards made some very interesting remarks and gave valuable instructions.

LEROY S. DICKSON, Clerk of Conference.

A successful district meeting of the Scottish conference was held, at our usual place of worship, 30 Abbotsford Place, South Side, Masonic Temple, Glasgow, August 19th, 1917. The traveling elders in attendance were, President George A. Simkins, Leslie T. Harper, Alma Moss, and Henry H. Parker, of the Scottish conference, and President Parley M. Condie of the Newcastle conference.

The morning session was given over to local brethren, with the exception of a few minutes occupied by President Condie. We were much favored by having present John Cook, of Blantyre, and William Russell, of Cambuslang, two veterans in the cause of truth, whose hair is now turning white. Brother Cook said he was born again in the days of Brigham Young, and that was not yesterday. Brother Russell said he had talked with an elder who had sat beside Martin Harris, in a testimony meeting, when he arose and bore his testimony to the divine mission of the Prophet Joseph Smith, and to the truth of the Book of Mormon.

Others who contributed to the morning session were President John Hunter, of the Glasgow branch, Brother F. L. Newton, also of the Glasgow branch, both of whom have been faithful workers in the cause of truth for some time. Sister Sarah Graham, of Airdrie branch, gave a reading entitled, "The Last Hymn," which was much enjoyed. Sister Isa Park and Mrs. James sang a duet entitled, The "Firm Rock," which was well rendered and enjoyed by all. After the closing hymn, "Now let us rejoice in the day of salvation," the meeting was dismissed by Elder Alma Moss.

The evening session was well attended, with a sprinkling of investigators. The speakers were Elders Henry H. Parker, Leslie T. Harper, and President George A. Simkins.

The services were dismissed by President Parley M. Condie.

LESLIE T. HARPER, Clerk of Conference.

FROM THE MISSION FIELD.

Change of Address.—The address of the Sheffield conference headqnarters is now 376 Grimesthorpe Road, Pitsmoor, Sheffield.

Baptisms.—A baptismal service was held on Tuesday, Angnst 14th, 1917, at Cleethorpes (Hull conference), when six members were received into the Church. Elder Oliver G. Ellis officiated. Appropriate remarks were made at the water's edge by President William D. Lewis. The new members were confirmed by President William D. Lewis, Elder Oliver G. Ellis, and Local Elders J. R. Skipworth, Robert E. Watson and Arthur Preston. Many saints and friends witnessed the baptism and confirmation, says Oliver G. Ellis, clerk of conference.

Branch Conference.—A conference of the Bristol branch (Bristol conference), was held at Wolseley Hall, Eastville, Bristol, on Sunday, August 12th, 1917. There were in attendance, Elders Stephen H. Winter and Herbert P. Haight. The Sunday school convened at 3 p.m., conducted by First Assistant Walter J. Neal. After the opening exercises, Elder Herbert P. Haight and Stephen H. Winter spoke on the value of Sunday school work, and also urged all to observe the Word of Wisdom. The evening session convened at 6:30, with Elder Henry E. Neal, of the branch presidency, conducting. The attendance was good. The general and local authorities of the Church were unanimously sustained. Elder Herbert P. Haight gave an interesting talk on the gospel of love, showing how all our thoughts and deeds should be ruled by love. Elder Stephen H. Winter spoke on the divinity of Joseph Smith's mission, showing that the Lord had indeed proceeded to do "a marvelous work and a wonder" through him. Sister Annie Cole's baby was blessed by Elder Herbert P. Haight. A good spirit prevailed throughout the meetings, and all expressed themselves as having enjoyed the conference, says Elder Stephen H. Winter.

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